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177 181 797 153 871 them a language that might denationalize them. But when they sought outside teachers who would instruct them in English, the missionaries agreed to carry on schools in that language, and there grew up the Anglo-Vernacular system (English combined with the vernaculars, Burmese and Karen) that reached up to the University with its degrees. Karen students usually are slower to grasp new ideas than Burmans, but they often retain them better and have been, in proportion to their numbers, just as good students as any other race in the country. When they get over their reticence and fears they seem to be able to succeed in any endeavour for which they have the aptitude.

186 582 The Karens are often accused of being clannish. They are, but it is their natural self-interest which leads them to cling to each other for protection from their more powerful neighbours. For the same reason they condemn marriage outside the tribe.

181 153 101 Although physically the Karen seems to an outsider closely to resemble the Burman, he has many very different racial characteristics which make it difficult for the two peoples to understand each other. The Burman is much like his own national emblem, the peacock, given to show and to a great appreciation of fine feathers. He likes to do things quickly and not too thoroughly. He watches those whom he desires to please and caters to their tastes. He uses many honorifics and is diplomatic in his language and manner. He often wears a silk *longyi* of dainty colours over a body that is rough and unwashed.

The Karen wears his dirty clothes over his unwashed person and feels that the two go together. He cares nothing for personal appearance. He is abrupt in his

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minds and stimulated their smouldering desires for education so that they could read the Book which had been brought to them by their "Younger White Brother", the missionary. Schools were opened and at the beginning were attended by persons of all ages from young children to ambitious gray-haired men and women.

These schools grew in number and in standard of instruction until, within fifty years of the baptism of the first Karen into the Christian Church, a school of collegiate standing was demanded. For many years it was customary to call the school, which at the time of the invasion was a part of Rangoon University known as Judson College, the "Karen College". In fact, the tramway tickets of the Rangoon Electric and Tramway Company were so printed until after the college was transferred to Kokine when the University moved to its present site.

So great was the desire for schools among the Christian Karens, who presented a marked contrast to their non-Christian neighbours of the same race, that they early met the cost of instruction and, in most cases, of the buildings in which their children were taught. This was especially true in Bassein District. Other centres of Karen education and church activity were Rangoon, where they owned their own extensive mission compound in the Sanchaung quarter, and Moulmein at Daingwunkwin, and in Shwegyin, Henzada, Tavoy and Toungoo. Later Nyaunglebin, Tharrawaddy, Loikaw, Maubin (for Pwos) and Insein became centres of activity and influence.

The broadening of their mental outlook has brought about many changes in their lives and in their thinking. A number of indigenous cults have arisen as a result of this stimulation. The conflict between their native reli-

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177 538 204 called "The Morning Star", was established by Dr. Mason in Tavoy. This was the oldest vernacular newspaper in Burma, with a continuous history up to the time its publication was stopped by the Japanese occupation. It was cut off when it was about to celebrate its centenary.

177 875 The Karens were carrying on work of research, medical practice, and other scientific branches in which they were showing real ability. There were Karen lecturers in the University.

177 794 871 The churches established by the missionaries had become self-supporting. No money was being paid from America for regular church work among the Karens, with the exception of grants for a few schools and for pioneering work among outlying tribes. They had their own associational organizations in which the churches of a district were combined and the stronger made contributions to help the weaker, to support their Theological Training School at Insein, to maintain town schools which were conducted with boarding departments for the benefit of the whole district, and to subsidize evangelistic work in distant places.

177 795 The Baptist churches among the Karens combined with the churches of other peoples in Burma to form the Burma Baptist Convention. Their annual meetings were often attended by as many as three or four thousand delegates and were sources of inspiration as well as opportunities to plan for further work. The Karens shared the honours of president and officers with Burmans and others. Among other churches such as the Anglican and Roman Catholic which conducted work among the Karens, they had their conferences and carried on their work according to the genius of their own church.

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they prefer to spend their nights in Karen villages and do so whenever possible. In the Karen hills the paddy-bins, in which is stored the year's supply of rice, are situated far away from the village along the jungle paths. It is almost unknown for grain to be stolen from them. Among some of the tribes east of Toungoo stealing was punished, until recently, by death. Dr. Mason says that he has never found a Karen who would not lie, if it was to his advantage to do so. This does not agree with my experience.

In various respects, certainly, Karen conduct differs from European conduct. To expect the same standards would be unreasonable. Any fair estimate of the Karen, as of any other primitive people, must take into account the fact that morality with them is group conduct. The behavior of the individual must be regarded in the light of the life and customs of the group to which he belongs. If the actions of the people, considered thus in relation to their own social status, appear capable of betterment, efforts should be put forth to lead the primitive folk to the higher level.

The Karen possess intellectual capacity commensurate with that of other races of Burma. Being subject people in the country, their ancestors were precluded from independent thought and action in essential matters. With the advent of education a sufficient number of the young men and women, though the proportion of the latter is small, has taken collegiate courses with credit to show that they are not inferior to others. The same may be said of many who have won success in practical lines of work. I could name several Karens occupying positions of responsibility that require high mental attainments, who are demonstrating that they are not lacking therein.

The old practice of village communities in exiling widows and orphans to the jungle, and the occasional abandonment of little children by their parents who were attempting to escape from raiders are, happily, things of the past. Fear, the instinct of self-preservation, and superstition serve to explain such phenomena, which must not be taken as indicating that the Karen are lacking in love for children or in humane sentiments. Nowadays orphans find a home without difficulty; widows and aged persons are cared for; parents enjoy their firesides and manifest love for their offspring, with whom they are, in fact, too indulgent, even to their hurt; and young men and women are not above giving tender care to some little niece or nephew.

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treated elsewhere in this volume will be briefly discussed in the following paragraphs.

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The cessation of open hostilities between the Karen and the Burmese has largely mitigated the old animosity existing between them. Where members of the two races live in close proximity, however, some friction is still produced. Nevertheless, the Karen's dislike of their neighbors is not so great as to prevent many of those living on the plains from adopting Burmese ways and speech. They do this not out of admiration for things Burmese, but because of the prevalence of Burmese culture and in order to avoid the appearance of rusticity that marks those who fail to conform. Some not only wear the dress of the Burmese and speak their language —always with more or less of an accent—but also, except the Christians, go to the pagodas and participate in Burmese feasts. A number of wealthy Karens, who have moved into the larger Burmese towns along the railway line and live there in Burmese style, have to all appearances lost their racial identity. In many cases those who have copied the manners of their neighbors, experience a decided weakening of their old religious faith and its moral restraints, being led into evil ways by Burmans of the less respectable classes, with whom they fraternize.

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The first experiment of the British in the administration of justice among the Karen, was not successful. It consisted in appointing certain influential Karen chiefs to serve as magistrates for their people. This plan was unsatisfactory because some of the appointees were reluctant to assume authority, and also because the different tribes were much intermingled. It was, therefore, decided to try the cases of Karens, like those of the members of the other races, in the ordinary courts. While this method is correct in principle and an improvement in practice, it has not always been administered by representatives of the English nation or in the spirit of British justice. A closer supervision of the courts is needed to curb the prejudices sometimes manifested by the local magistrates.

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The progress of the Karen in education has been very marked. Their "Lost Book" having been restored to them by their "white brother" in the person of the Christian missionary, they have been most eager to learn to read it. This has been true from the early years of missionary activity. Before the British had established orderly government in Burma, one American missionary had pupils in her school in Moulmein almost every year who came over two

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hundred miles through the jungles by night, "not daring to travel by day," for the sake of learning to read the Bible in their own tongue.[6] The number of mission and Government schools began to increase rapidly, being scattered in all parts of the country. Every Christian church had its accompanying school, and in recent years many, if not most, of the non-Christian villages have come to have their schools also. The early Christian teachers, realizing the dangers lurking in the new conditions, began aright by teaching self-control, as well as the usual subjects, infusing the whole educational movement with moral purpose. The result has been more than gratifying. "It is not often given," says Mr. D. M. Smeaton, late Chief Commissioner of Burma, "to witness such a remarkable development of national character as has taken place among the Karens under the influence of Christianity and good government." Another observer adds: "Where only a few years ago were tribal wars, child-stealing, house-burning, and savagery, now are quiet, orderly villages, each with its preacher and teacher, chapel and school."[7]

The *Fifth Quinquennial Report on Public Education in Burma*, covering the years 1913-1917, inclusive, gives the number of Karen children in school as 34,896, an increase of twenty-five percent over the total for the previous five-year period. This number is about three percent of the total Karen population. The figures for the Burmese are not given. Judging, however, from the number of Buddhist school children, which is 531,541 and includes the children of some Karens and most of the Shan, while excluding those of a few Burmans, the Burmese have under six percent of their population in school. The Shan have 5,730 school children, or about one-half of one percent of their population.[8]

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From their village school the children, boys and girls, go to the mission boarding-school at the district or mission headquarters or to some neighboring Government school, where they learn English and, if they progress so far, prepare for college. A considerable number of Karen young men and a few young women are college graduates and are leading useful lives in various communities, as may be seen by looking over the list of officers in Government positions in the Education, Forest, Police, Military, and subordinate branches; while others are doing well in business and the

[6] Calista V. Luther, *The Vintons and the Karens*, pp. 32, 33.

[7] H. P. Cochrane, *Among the Burmans*, pp. 278, 279.

[8] *Fifth Quinquennial Report on Public Education in Burma* (for the years 1913-13 to 1916-17), p. 28.